1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3 Gurais Art 7

D 173

ready to take a tin containing pork and could scarcely be restrained till "lawful" food was brought to them by my servants. Men were forced to go with the troops. One Hakim Ali Shah, a teacher at Amritsar, was compelled to serve as a physician, a post to which he had no other claim, except that his name happened to be "Hakim." I rescued him. A virulent fever was destroying the troops at Gilgit, who, even after the siege of the fort had been raised, were liable to be shot down by prowlers from the tribes within a few yards of the fort. I ordered the fort, etc., to be cleaned and, although myself in danger of life from my Kashmir friends, if not from the tribes, I insisted on my orders being obeyed, the assumption of an authoritative tone being often a traveller's only chance of safety among Asiatics. I distributed medicine among the troops and was afterwards told in Durbar by the Maharajah that some medicine which I had sent to Wazir Zoorawra, who was then on his Dawyl expedition, had saved his life.

D 177 [164] [771]

Since then, the Dards have made the acquaintance of diseases for which there was not even a name in 1866. I refer chiefly to cholera and syphilis, which Kashmiri and Indian troops have introduced. Simultaneously, the indigenous methods of treatment, which are full of lessons for the imperial learner, are dying out. Industrial battlefields, historical superstitions or reminiscences, national feasts which existed in 1866 exist no longer, and what exists now will soon vanish before the monotony of orthodox Muhammadanism and the vulgarity of so-called European civilisation. "*Und der Götter heut Gewimmel, Hat sogleich der stille Hain gefüllt.*" The fairies and prophetesses of Dardistan are silent, the Thum of Hunza no longer brings down rain, the family axes are broken, the genealogists have been destroyed, and the sacred drum is heard no longer. The quaint computations of age, of months, seasons, years and half-years, and the strange observations of shadows thrown at various times are dying out or are already dead. Worse than all for enquiry into ancient human history, the languages which contain the words of "*what once was*," are being flooded by foreign dialects, and what may survive will no longer appeal to the national understanding. This result is most lamentable as regards Hunza, where the oldest human speech still showed elementary processes of development. I fear that my attempt to commit, for the first time, to writing, in an adapted *Persian* character, the Khajuná language, has only been followed in a document of honour which the venerable Chief of Nagyr sent me some years ago. Already do some European writers call him and his people "ignorant" when their own ignorance is alone deserving of censure. I deeply regret that the friendship of so many Dard Chiefs for me has made them scapegoats of Europeans, and may have thus indirectly led to the loss of their independence, but I rejoice that for over twenty-five years I have not attracted the European adventurer to Dardistan by saying anything about Pliny's "*fertilissimi tractûs Dardæ*," except in Khajuná Ethnographical Dialogues in the "Hunza-Nagyr Handbook," which explorers were not likely to read. Now others have published the fact, but not the accompanying risks.

As Kandiá is learned, Nagyr pious, Chilás puritanical, and all true Dard tribes essentially peaceful and strenuously republican, so, no doubt, Hunza was the country of free love and of raiding, that had ceased in 1865, which we practically revised (see Appendix I.). I doubt, however, whether

Biddulph G-3 (1873-1878) 1880
4
AV3 Dard AV3
Burushe AV7

D 726 cut off or their stores fail, and they are obliged to make terms. On the other hand, if they are well supplied, the invader gets tired after a short time and retires. If they feel strong and confident, the garrison sallies out to offer battle outside the walls, but the taking of a fort by assault is unknown. On account of the supplies it is usual to plan an attack for the time when the standing crops in the invaded country are just ripe.[1] The store in the fort is then at its lowest, and the invader finds no difficulty in subsistence.

D ● 805 [77] B 805 Though Islam has introduced the inconvenient Mahommedan calendar, the ancient method of computation by the sun is still in use. In Gilgit and the valleys to the south the months are now distinguished by the Arabic names of the zodiacal signs. In Hunza and Nager a more ancient nomenclature still exists, as it did till lately in Gilgit, though most of the names in the latter place are now lost. The year is divided into two seasons, from solstice to solstice, called "yôl" (Boorish) and "hallôl" (Shina). The season commencing at the winter solstice is called "haiy," and the one commencing at the summer solstice "shini." Each season is divided into six months, the names of which are repeated in each season in a different order; the second season beginning with the first month, and then the other names being taken backwards. The months are named from certain objects or fancied resemblances on the horizon behind which the sun sets at certain dates, as seen from the gate of the ruler's castle, so that each place has a different set of names for the month. The calendar as it still exists in Nager will give a sufficiently good idea of the system.

The months are as follows, commencing with the winter solstice:—

1. Baiy Isha.
2. " Gamoosa (*ice-sun*, the sun sets behind a glacier).
3. " Tikhidir, (*earth line*, the sun sets behind a level space).
4. " Kabula, (*kibla*, the direction of Mecca).
5. " Hinghalter (*door-way*, from a rock resembling a gateway).
6. " Booye (*shoulder-blade*, from a rock resembling the blade bone of a sheep).
7. Shini Isha (commencing with the summer solstice).
8. " Booye.
9. " Hinghalter.
10. " Kabula.
11. " Tikhidir.
12. " Gamoosa.

[1] "The time that kings go out to battle," 2 Chron., XX, 1.

Lee Beddulph G-3 (1873-1878) 1880 Afgh-afghanistan-AUS-
4 AVJ Dard AVJ
Burusho AVJ

Isha literally means a mill-pond, but in this case it is not meant to represent a mark on the horizon, but to signify a receptacle, the place beyond which there is no going. The Kebla month is no doubt a name of modern introduction. In ancient times computation seems to have been by these seasons. The term "yôl" has now come to be used for the whole year, and the half year is called "yôl trang," but a man of forty when asked his age will often say that he is eighty "yôl-trang." According to Mr. Schuyler, the Kirghiz make the same computation. The half-month is called *toonts* (Boorish), and *putch* (Shina), and no smaller division of days is recognised, though in Shina there are but seven names of days, which closely resemble the Sanscrit days of the week thus—

D 805 B 805

Sunday	Adit	*in Sanscrit*	Aditya bar.
Monday	Tsundora	„	Sambar.
Tuesday	Ungaroo	„	Mangal bar.
Wednesday	Bodo	„	Budh bar.
Thursday	Bressput	„	Brihaspati bar.
Friday	Shooker	„	Suka bar.
Saturday	Shimshere	„	Sanischar bar.

These names are used in Gilgit, Hunza, and Nager, and were most probably introduced by the Shins, as they were in use long before the Sikh power was felt across the Indus. It would seem as if the Shins, while introducing the Hindoo days of the week, adopted in other respects the mode of computing time already existing in the country.

D B [177]

In Chitral the calendar is computed by the solar year commencing with the winter solstice; but the months take their names from peculiarities of season or agricultural operations, not from local land marks. They are—

D 805

1. Toongshal (*long nights*).
2. Phutting (*Extreme cold*).
3. Aryan (*Wild ducks*).
4. Shalakh (*Black work*, in allusion to the black appearance of the earth when the snow melts).
5. Boi (*Sparrows*).
6. Ronnuk (*Trembling*, in allusion to the waving appearance of the growing corn).
7. Yugh (*Full*).
8. Muoj (*Middle*, alluding to summer being half over)
9. Poiyanano (*The end*).
10. Kolkoni (*Threshing*).
11. Kirman (*Sowing*).
12. Chunchooni (*Leaf falling*).

Ridgeway G-3 (1873-1878) 1881
4
A13 Dard A13
Burush. A17

D
• 805 D [178]

The ordinary Mahommedan calendar is, however, coming into use, especially among the Ashimadek class. The days of the week are named according to the Mahommedan calendar, except that Friday is named Adinna.

In Bushkar and Torwal, the Mahommedan calendar is followed. In the latter place the ordinary names are preserved, in the former the months are named—

Hussan Hossein.	Scorpi (*Great month*).
Safar.	Shekombar.
Purum ishpo (*First sister*).	Roz.
Dowim ishpo (*Second sister*).	Lokyil (*Small festival*).
Tioei ishpo (*Third sister*).	Mikus (*Intervening*).
Chot ishpo (*Fourth sister*).	Ghoyil (*Great festival*).

D B 821

The constellation of the Great Bear is called "the maiden's corpse," the four corner stars being supposed to represent a bier: the small star above the middle star of the tail is called the "star of life," as it is supposed to be invisible to a person forty days before death. The pleiades are called the flock of sheep; a comet, "the star with a tail," is supposed to portend the death of a king. The milky way is called the "track of the cow and horse," the tradition being that in the broad part about the middle the horse fell down from going too fast, while the cow travelled safely. The world

D B 823

is supposed to rest on the horns of a cow, which shakes its head occasionally at the sins of the inhabitants, and so causes earthquakes.

D B 776

The west and south are always spoken of as up, and the north and east as down. A man going west or south to a place talks of going up to it. Fairies and demons that live in caves among the mountains or in desert places, have a prominent place in the belief of the Dards. Dr. Leitner has already given an account of the Yetch and its female counterpart the [illegible] and Billuss. Madness is supposed to be caused by a demon casting its shadow over a person, while the shadow of a fairy confers the gift of prophecy. Demons assume the appearance of human beings to lure men to destruction, but they are recognisable by their feet being turned backwards.

D [828]

D B 776 787 784

In Gilgit, Hunza, and Nager the ruler's family is supposed to be specially under the protection of a guardian fairy called Yoodeni. A drum, called the Yoodeni drum, is always kept on the top of the ruler's castle. When it is heard to sound at certain festivals and at critical times it presages good fortune. Nobody must try to see the Yoodeni, or look in that direction